

General Certificate of Secondary Education

A202

Biblical Hebrew

Literature

Specimen Paper


Time: 2 hours

Additional materials:
Answer booklet (8 Pages)

INSTRUCTIONS TO CANDIDATES

- Write your name, your Centre Number and Candidate Number on the front of your answer booklet.
- Use only black ink to write your answers
- Read each question carefully and make sure you know what you have to do before starting your answer.
- Answer **four** questions.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is 100
- You will find that the four letter Divine name is printed as  .

This document consists of 14 printed pages.

Question 1

Read the following passage, and answer in English the questions that follow.

line
number

- 1 וַיֹּאמֶר לָהֶן רְאֵה אֲנֹכִי אֶת פְּנֵי אַבְיִכֶן כִּי אֵינֶנּוּ אֵלַי כְּתַמֵּל שְׁלֹשׁ וְאֶלֶּהי אָבִי הִיָּה עִמָּדִי:
- 2 וְאַתָּנָה יִדְעָתָן כִּי בְּכָל כַּחַי עֲבַדְתִּי אֶת אַבְיִכֶן: וְאַבְיִכֶן הִתֵּל בִּי וְהִחֲלָף אֶת־מִשְׁכַּרְתִּי עֲשֶׂרֶת
- 3 מִנִּים וְלֹא נָתַנוּ אֶל־לֵהִים לְהִרְעַע עִמָּדִי: אִם־כֹּה יֹאמֶר נִקְדִּים יִהְיֶה שְׂכָרְךָ וַיִּלְדּוּ כָל הַצֹּאן
- 4 נִקְדִּים וְאִם כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׂכָרְךָ וַיִּלְדּוּ כָל הַצֹּאן עֲקָדִים:

בראשית פרק ל"א: ה' - ח'

Genesis, Chapter 31, verses 5 – 8.

- 5 וַיֹּאמֶר אֵלַי מֵלֶאֱדָה הֵאֱלֵהִם בְּחִלּוֹם יַעֲקֹב וַאֲמַר הִנְנִי: וַיֹּאמֶר שָׂא נָא עֵינֶיךָ וּרְאֵה כָּל
- 6 הַעֲתִידִים הָעֹלִים עַל הַצֹּאן עֲקָדִים וְנִקְדִּים וּבְרָדִים כִּי רָאִיתִי אֶת כָּל אֲשֶׁר לָבֹן עָשָׂה לָךְ:
- 7 אֲנֹכִי הֵאֱלֵל בֵּית אֵל אֲשֶׁר מִשְׁחַתָּ שֵׁם מִצְבֵּה אֲשֶׁר נָדַרְתָּ לִּי שֵׁם נָדָר עֲתָה קוֹם צֵא מִן
- 8 הָאָרֶץ הַזֹּאת וְשׁוּב אֶל אָרֶץ מוֹלְדְּתְךָ: וּתְצֵן רֶחֶל וְלֵאָה וְתֹאמַרְנָה לוֹ הַעוֹד לָנוּ חֶלֶק
- 9 וְנִחְלָה בְּבֵית אַבְיָנוּ: הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לוֹ כִּי מִכְרָנוּ וַיֹּאכֵל גַּם אָכּוֹל אֶת כֶּסֶפֵּנוּ:
- 10 כִּי כָּל הָעֵשֶׂר אֲשֶׁר הִצִּיל אֶל־לֵהִים מֵאַבְיָנוּ לָנוּ הוּא וּלְבָנֵינוּ וְעֲתָה כָּל אֲשֶׁר אָמַר אֶל־לֵהִים
- 11 אֱלֹהֶיךָ עָשָׂה: וַיָּקָם יַעֲקֹב וַיֵּשֶׂא אֶת בָּנָיו וְאֶת נָשָׁיו עַל הַגְּמֵלִים: וַיִּנְהֲג אֶת כָּל מִקְנֵהוּ
- 12 וְאֶת כָּל רֶכְשׁוֹ אֲשֶׁר רֶכֶשׂ מִקְנֵה קִנְיָנוּ אֲשֶׁר רֶכֶשׂ בְּפָדֹן אָרֶם לְבֹא אֶל יִצְחָק אָבִיו אֶרְצָה
- 13 כְּנָעַן: וּלְבֹן חִלְדָּה לְגִזּוֹ אֶת צֹאנוֹ וְתֹגֹב רֶחֶל אֶת הַתְּרָפִים אֲשֶׁר לְאַבְיָה: וַיִּגְוֹב יַעֲקֹב אֶת
- 14 לֵב לָבֹן הָאֶרְמִי עַל בְּלִי הַגִּיד לוֹ כִּי בָרַח הוּא: וַיְבָרַח הוּא וְכָל אֲשֶׁר לוֹ וַיָּקָם וַיַּעֲבֹר
- 15 אֶת הַנָּהָר וַיֵּשֶׂם אֶת פָּנָיו הַר הַגְּלָעָד: וַיַּגֵּד לְלָבֹן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:

בראשית פרק ל"א: י"א - כ"ב

Genesis, Chapter 31, verses 11 – 22.

Question 1 (*continued*)

- (a) וַיֹּאמֶר (line 1): Who is speaking? [1]
- (b) אֲשֶׁר נָדַרְתָּ לִּי שָׁם נָדָר (line 7): What was the vow? [2]
- (c) וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ (line 8):
 (i) What difficulties are there in this phrase? [1]
 (ii) Mention any **two** complaints that Jacob / Ya'akov makes to Rachel and Leah. (lines 1 – 4) [2]
- (d) Translate from וַתַּעַן רָחֵל (line 8)
 until עָשָׂה (line 11) [6]
- (e) What does Jacob / Yaakov do in lines 11 – 12?
 Mention **two** points. [2]
- (f) What is meant by מִקְנֵה קִנְיָנוֹ (line 12)? [2]
- (g) What are תְּרֻפִּים (line 13)? [1]
- (h) When Jacob / Yaakov fled (line 10), what was his route?
 Mention **two** points. [2]
- (i) Give an example of an introductory מ from this passage. [1]
- (j) The verbs הִגִּיד (line 14) and נִיָּדָה (line 15) have the same root.
 Show a difference between the two forms. [2]
- (k) Using examples from these paragraphs, show how Jacob / Yaakov and his wives view their relationship with Laban / Lavan.
 Mention **three** points. [3]

[Total: 25 marks]

Question 2

Read the following passage, and answer in English the questions that follow.

line number	
1	וַתַּעֲבֹר הַמִּנְחָה עַל פָּנָיו וְהוּא לָן בַּלַּיְלָה הַהוּא בַּמַּחֲנֶה. וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו וְאֶת
2	שְׁתֵּי שִׁפְחֹתָיו וְאֶת אֶחָד עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יֶבֶק. וַיִּקְחֵם וַיַּעֲבֵרֵם אֶת הַנָּחַל וַיַּעֲבֹר אֶת אֲשֶׁר
3	לוֹ. וַיּוֹתֵר יַעֲקֹב לְבָדּוֹ וַיֹּאבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר. וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגַּע בְּכַף יָרְכּוֹ וַתִּקַּע
4	כַּף יָרֵךְ יַעֲקֹב בְּהַאֲבָקוֹ עִמּוֹ. וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם-בְּרַכְתָּנִי.
5	וַיֹּאמֶר אֵלָיו מִה־שָּׁמָּה וַיֹּאמֶר יַעֲקֹב. וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שָׁמָּה כִּי אִם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם
6	אֱ-לֹהִים וְעַם אֲנָשִׁים וַתּוֹכֵל. וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשְׁמִי וַיִּכְרֹךְ
7	אֹתוֹ שָׁם. וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיָּאל כִּי רָאִיתִי אֱ-לֹהִים פָּנִים אֶל פָּנִים וַתִּנָּצַל נַפְשִׁי. וַיִּזְרַח לוֹ
8	הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְהוּא צָלַע עַל-יָרְכּוֹ. עַל כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַנֶּשֶׁה
9	אֲשֶׁר עַל כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׁה. וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיֵּרָא וַהֲנֵה
10	עָשׂוּ בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲזֵן אֶת הַיְלָדִים עַל לֵאָה וְעַל רָחֵל וְעַל שְׁתֵּי הַשִּׁפְחֹת.

בראשית פרק ל"ב: כ"ב - ל"ג. / פרק ל"ג: א'

Genesis, Chapter 32, verses 22 – 33. / Chapter 33, verse 1

11	וַיֹּאמֶר אֵלָיו אֲדֹנָי יָדַע כִּי הַיְלָדִים רַכִּים וְהִצָּאן וְהִבָּקֶר עֲלוֹת עָלִי וּדְפָקוּם יוֹם אֶחָד וּמָתוּ כָּל הַצֹּאן.
12	יַעֲבֹר נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֹגֶל הַמִּלְאָכָה אֲשֶׁר לִפְנֵי וּלְרֹגֶל הַיְלָדִים עַד אֲשֶׁר
13	אָבֹא אֶל אֲדֹנָי שְׁעִירָה. וַיֹּאמֶר עָשׂוּ אֲצִיגָה נָא עִמָּךְ מִן הָעֵם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא חֵן
14	בְּעֵינֵי אֲדֹנָי. וַיֵּשֶׁב בַּיּוֹם הַהוּא עָשׂוּ לְדַרְכּוֹ שְׁעִירָה. וַיֹּאמֶר עָשׂוּ אֲצִיגָה נָא עִמָּךְ מִן הָעֵם אֲשֶׁר אִתִּי
15	וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא חֵן בְּעֵינֵי אֲדֹנָי. וַיֵּשֶׁב בַּיּוֹם הַהוּא עָשׂוּ לְדַרְכּוֹ שְׁעִירָה. וַיַּעֲקֹב נָסַע סִכְתָּה
16	וַיָּבֹן לוֹ בַּיִת וּלְמִקְנֵהוּ עָשָׂה סִכָּת עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סִכּוֹת. וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שָׁכֶם אֲשֶׁר
17	בְּאַרְצָן כְּנָעַן בְּבֹאוֹ מִפְּדֵן אֲרָם וַיַּחֲזֵן אֶת-פָּנָיו הָעִיר. וַיִּקֶּן אֶת חִלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה שָׁם אֲהֵלוֹ מִיַּד
18	בְּנֵי חָמוֹר אָבִי שָׁכֶם בְּמֵאָה קִשְׁיֻטָּה. וַיַּצֵּב שָׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֶ-ל־אֱ-לֹהֵי יִשְׂרָאֵל.

בראשית פרק ל"ג: י"ג - כ'

Genesis, Chapter 33, verses 13 – 20.

Question 2 (continued)

- (a) Who is referred to in line 1? [1]
- (b) Translate from וַיִּתֵּר (line 3)
 until וַתִּבְקֶל (line 6) [6]
- (c) וַיֵּאבֶק אִישׁ עִמּוֹ (line 3): Who is this man? [1]
- (d) פְּנִיָּאל (line 7):
(i) Why does this place receive such a name? [2]
(ii) How do you account for the change in name from פְּנִיָּאל (line 7) to פְּנוּאֵל (line 8)?
Give any **two** possibilities. [2]
- (e) (i) What is the גִּיד הַנֶּשֶׁה (line 8)? [1]
(ii) What prohibition is connected with it? [1]
(iii) To whom does this prohibition apply? [1]
- (f) What is Jacob / Yaakov's request (lines 11 – 13)?
Mention **two** points. [2]
- (g) From these passages, find **two** examples, using different roots, of verbs whose last root letter is a ה (Lamed-He). [2]
- (h) Where is פְּדֵן אֲרָם (line 17) in relation to Canaan?
You may draw a sketch map. [1]
- (i) וַתַּעֲבֹר (line 1) and וַיַּעֲבֹרָם (line 2) are from the same root.
Show a difference between the two forms. [2]
- (j) What unit of currency is used in Shechem at this time? (line 18). [1]
- (k) From these passages, what strategies does Jacob / Yaakov use to deal with Esau / Esav? Give **two** examples. [2]

[Total: 25 marks]

Question 3

Read the following passage, and answer in English the questions that follow.

line
number

- 1 וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יי וַיֹּאמֶר יי אֶל יְהוֹשֻׁעַ בֶּן נֹון מִשְׁרַת מֹשֶׁה לֵּאמֹר: מֹשֶׁה עֶבְדִּי מָת וְעַתָּה
- 2 קוּם עֲבֹד אֶת־הַיְיָדֹן הַזֶּה אִתָּה וְכָל הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר אָנֹכִי נָתַן לָהֶם לְבְנֵי יִשְׂרָאֵל: כָּל מְקוֹם
- 3 אֲשֶׁר תִּדְרֹךְ כָּף רַגְלֶכֶם בּוֹ לָכֶם נִתְּנוּ כְּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: מִהַמְּדָבָר וְהַלְבֵנוּן הַזֶּה וְעַד הַנָּהָר
- 4 הַגָּדוֹל נָהָר פָּרָת כָּל אֶרֶץ הַחֲתִים וְעַד הַיָּם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְבוּלְכֶם: לֹא יִתְיַצֵּב אִישׁ
- 5 לְפָנֶיךָ כָּל יְמֵי חַיֶּיךָ כְּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אֲרַפֶּךָ וְלֹא אֶעְזֹבְךָ: חֹזֶק וְאַמֵּץ כִּי אִתָּה
- 6 תִּנְחִיל אֶת הָעָם הַזֶּה אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: רַק חֹזֶק וְאַמֵּץ מְאֹד לִשְׁמֹר
- 7 לַעֲשׂוֹת כְּכָל הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עֶבְדִּי אֶל תְּסוּר מִמֶּנּוּ יָמִין וּשְׂמָאוֹל לְמַעַן תִּשְׁכִּיל בְּכָל אֲשֶׁר
- 8 תִּלְךָ: לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל הַכְּתוּב
- 9 בּוֹ כִּי אַז תִּצְלִיחַ אֶת דְּרָכְךָ וְאַז תִּשְׁכִּיל: הֲלוֹא צִוִּיתִיךָ חֹזֶק וְאַמֵּץ אֶל תַּעֲרֹץ וְאַל תִּחַת כִּי עִמָּךְ
- 10 יי אֶל־הַיָּד בְּכָל אֲשֶׁר תִּלְךָ: וַיְצִו יְהוֹשֻׁעַ אֶת־שָׁרֵי הָעָם לֵאמֹר: עֲבְרוּ בִּקְרִיב הַמַּחֲנֶה וְצִוּוּ אֶת הָעָם
- 11 לֵאמֹר הִכִּינוּ לָכֶם צִידָה כִּי בַעֲזֹד שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן הַזֶּה לְבֹא לְרִשֵּׁת אֶת הָאָרֶץ
- 12 אֲשֶׁר יי אֶל־הֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ: וְלִרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שִׁבְט הַמְּנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר:
- 13 זְכוּר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֲתֶכֶם מֹשֶׁה עֶבֶד יי לֵאמֹר יי אֶל־הֵיכֶם מִגִּיד לָכֶם וְנָתַן לָכֶם אֶת הָאָרֶץ
- 14 הַזֹּאת: גְּשִׁיכֶם טַפְכֶם וּמִקְנֵיכֶם יֵשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בַּעֲבֹר הַיַּרְדֵּן וְאַתֶּם תַּעֲבְרוּ חֲמִשִּׁים
- 15 לְפָנַי אֲחִיכֶם כָּל גְּבוּרֵי הַחֵיל וְעֲזַרְתֶּם אוֹתָם: עַד אֲשֶׁר יָנִיחַ יי לְאַחֵיכֶם כָּכֶם וַיִּרְשׁוּ גַם הַמָּה
- 16 אֶת הָאָרֶץ אֲשֶׁר יי אֶל־הֵיכֶם נָתַן לָהֶם וְשַׁבְתֶּם לְאָרֶץ יִרְשַׁתְכֶם וַיִּרְשַׁתֶּם אוֹתָהּ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה
- 17 עֶבֶד יי בַּעֲבֹר הַיַּרְדֵּן מִזִּרְחַ הַשָּׁמֶשׁ: וַיַּעֲנוּ אֶת יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר צִוִּיתָנוּ נַעֲשֶׂה וְאֵל כָּל אֲשֶׁר
- 18 תִּשְׁלַחְנוּ נִלְךָ: כְּכָל אֲשֶׁר שָׁמַעְנוּ אֶל מֹשֶׁה כֵּן נִשְׁמַע אֲלֶיךָ רַק יִהְיֶה יי אֶל־הַיָּד עִמָּךְ כְּאֲשֶׁר הָיָה
- 19 עִם מֹשֶׁה: כָּל אִישׁ אֲשֶׁר יִמְרָה אֶת פִּיךָ וְלֹא יִשְׁמַע אֶת דְּבָרֶיךָ לְכָל אֲשֶׁר תִּצְוֶנוּ יוֹמָת רַק חֹזֶק וְאַמֵּץ:

יְהוֹשֻׁעַ מִדְּבַר א'

Joshua, Chapter 1.

Question 3 (continued)

- (a) How is Yehoshua / Joshua described? (line 1) [1]
- (b) בֵּן (line 1): Suggest a reason for the unusual pronunciation of this word. [1]
- (c) In what direction to the land of Israel is the Great Sea? (line 4) [1]
- (d) Where are the following places / areas in relation to the Land of Canaan?
You may draw a sketch map.
- (i) הַמִּדְבָּר (line 1) [1]
- (ii) אֶרֶץ הַחִתִּים (line 1) [1]
- (e) What promise does G-d make? (lines 4 – 5)
Mention any **two** points. [2]
- (f) What condition does G-d impose? (lines 6 – 7) [2]
- (g) Translate from לְאַיִמוֹשׁ (line 8)
until אֶת־הַיַּרְדֵּן הַזֶּה (line 11) [6]
- (h) What arrangement had Moshe / Moses made with these three tribes? (lines 12 – 17)
Mention **three** details. [3]
- (i) How do the three tribes respond to Yehoshua / Joshua? (lines 17 – 18)
Mention **two** points. [2]
- (j) Give **three** different examples of *Hifil* verbs from this passage. [3]
- (k) The phrase חֲזַק וְאַמֵּץ (line 19) is repeated several times in this passage.
Suggest a reason for this. [2]

[Total: 25 marks]

Question 4

Read the following passage, and answer in English the questions that follow.

line
number

- 1 וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן נֹון מִן הַשְּׂטִיִּים שְׁנַיִם אַנְשִׁים מִרְגָּלִים חָרַשׁ לֵאמֹר לְכוּ רְאוּ אֵת הָאָרֶץ וְאֵת יְרִיחוֹ
- 2 וַיָּלְכוּ וַיָּבֹאוּ בֵּית אִשָּׁה זֹנָה וּשְׁמָה רָחַב וַיִּשְׁכְּבוּ שָׁמָּה: וַיֹּאמֶר לְמַלְךְ יְרִיחוֹ לֵאמֹר הִנֵּה אַנְשִׁים בָּאוּ
- 3 הֵנָּה הַלֵּילָה מִבְּנֵי יִשְׂרָאֵל לְחַפֹּר אֶת הָאָרֶץ: וַיִּשְׁלַח מַלְךְ יְרִיחוֹ אֶל־רָחַב לֵאמֹר הוֹצִיָּאִי הָאָנָשִׁים
- 4 הַבָּאִים אֵלֶיךָ אֲשֶׁר בָּאוּ לְבִיתְךָ כִּי לְחַפֹּר אֵת כָּל הָאָרֶץ בָּאוּ: וְתִקַּח הָאִשָּׁה אֶת שְׁנֵי הָאָנָשִׁים
- 5 וְתַצְפֶּנּוּ וְתֹאמַר כֵּן בָּאוּ אֵלַי הָאָנָשִׁים וְלֹא יָדַעְתִּי מֵאִין תָּמָּה: וַיְהִי הַשַּׁעַר לְסָגוֹר בַּחֹשֶׁךְ וְהָאָנָשִׁים
- 6 יָצְאוּ לֹא יָדַעְתִּי אָנָּה הָלְכוּ הָאָנָשִׁים רִדְפוּ מֵהָר אַחֲרֵיהֶם כִּי תִשְׁיָגוּם: וְהִיא הֵעֲלָתָם הַגָּגָה
- 7 וְתִטְמְנֵם בַּפֶּשֶׁתַי הָעֵץ הָעֲרֻכּוֹת לֹהַ עַל הַגָּג: וְהָאָנָשִׁים רִדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת
- 8 וְהַשַּׁעַר סָגְרוּ אַחֲרָי כַּאֲשֶׁר יָצְאוּ הָרִדְפִים אַחֲרֵיהֶם: וְהָמָּה טָרַם יִשְׁכָּבוֹן וְהִיא עָלְתָה עֲלֵיהֶם
- 9 עַל הַגָּג: וְתֹאמַר אֵל הָאָנָשִׁים יָדַעְתִּי כִּי נָתַן יי לָכֶם אֶת הָאָרֶץ וְכִי נִפְלָה אֵימַתְכֶם עָלֵינוּ וְכִי
- 10 נִמְגּוּ כָּל יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם: כִּי שָׁמַעְנוּ אֶת אֲשֶׁר הוֹבִישׁ יי אֶת מִי יָם סוּף מִפְּנֵיכֶם בְּצִאתְכֶם
- 11 מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן לְסִיחֹן וּלְעֹוג אֲשֶׁר הִחְרַמְתֶּם אוֹתָם:
- 12 וְנִשְׁמַע וַיִּמַּס לִבָּבָנוּ וְלֹא קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יי אֶל־לְהִיכֶם הוּא אֶל־לְהִים בְּשָׁמַיִם
- 13 מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת: וְעַתָּה הִשָּׁבְעוּ נָא לִי בְּיִי כִּי עָשִׂיתִי עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם אִתָּם
- 14 עִם בֵּית אָבִי חֶסֶד וְנִתַּתֶּם לִי אוֹת אֱמֶת: וְהַחֲיִיתֶם אֶת אָבִי וְאֶת אִמִּי וְאֶת אַחִי וְאֶת אַחֲוֹתַי וְאֶת
- 15 כָּל אֲשֶׁר לָחֶם וְהִצַּלְתֶּם אֶת נַפְשֹׁתֵינוּ מִמּוֹת: וַיֹּאמְרוּ לָהּ הָאָנָשִׁים נִפְשָׁנוּ תַּחְתִּיכֶם לְמוֹת אִם לֹא
- 16 תִּגִּידוּ אֶת דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת יי לָנוּ אֶת הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וְאֱמֶת:

יְהוֹשֻׁעַ פֶּרֶק ב': א' - י"ד

Joshua, Chapter 2, verses 1 – 14.

Question 4 (continued)

- (a) How many men does Joshua / Yehoshua send? (*line 1*) [1]
- (b) What is their mission? (*line 1*) [1]
- (c) How does the behaviour of Rahab / Rachav come into conflict with the king of Jericho / Yericho?
Mention any **two** points. [2]
- (d) Translate from ותאמר כן (*line 5*)
 until על הגג (*line 7*) [6]
- (e) What steps did the king of Jericho / Yericho take to capture the two spies? (*lines 7 – 8*)
Mention any **two** points. [2]
- (f) What did Rahab / Rachav admit to the two spies? (*line 9*)
Mention any **one** point. [1]
- (g) Mention **one** historical event that Rahab / Rachav recalls. (*lines 10 – 11*). [1]
- (h) What do these events lead Rahab / Rachav to conclude? (*lines 12 – 13*) [1]
- (i) What is the arrangement between Rahab / Rachav and the spies? (*lines 14 – 16*) [2]
- (j) The verb roots רגל (מרגלים – line 1) and חפר (לחפר – line 3) are both used in this passage to mean 'to spy'.
(i) What is the true meaning of each of these verb roots? [2]
(ii) Explain how each of these verb roots can be used to mean 'to spy'. [2]
- (k) What do we learn about life in the land of Canaan at this time?
Mention **two** points, and give examples from the passage. [4]

[Total: 25 marks]

Question 5

Read the following passage, and answer in English the questions that follow.

	line number
וַיְהִי דְבַר הָאֱלֹהִים אֶל שְׁמַעְיָה אִישׁ הָאֱלֹהִים לֵאמֹר: אָמַר אֶל רְחַבְעָם בֶּן שְׁלֹמֹה	1
מֶלֶךְ יְהוּדָה וְאֵל כָּל בֵּית יְהוּדָה וּבְנֵימִין וַיֵּתֶר הָעָם לֵאמֹר: כֹּה אָמַר יי לֹא תַעֲלוּ	2
וְלֹא תִלָּחֲמוּן עִם אֲחֵיכֶם בְּנֵי יִשְׂרָאֵל שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נָהְיָה הַדָּבָר הַזֶּה	3
וַיִּשְׁמְעוּ אֶת דְּבַר יי וַיָּשׁוּבוּ לָלֶכֶת כַּדָּבָר יי: וַיָּבֹן יִרְבָּעָם אֶת שָׁכֶם בְּהָר אֶפְרַיִם	4
וַיָּשָׁב בָּהּ וַיֵּצֵא מִשָּׁם וַיָּבֹן אֶת־פְּנוּאֵל: וַיֹּאמֶר יִרְבָּעָם בְּלִבּוֹ עַתָּה תָּשׁוּב הַמַּמְלָכָה	5
לְבֵית דָּוִד: אִם־יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית יי בִּירוּשָׁלַם וְשָׁב לֵב הָעָם	6
הַזֶּה אֶל אֲדֹנֵיהֶם אֶל רְחַבְעָם מֶלֶךְ יְהוּדָה וַחֲרָגְנִי וְשָׁבוּ אֶל רְחַבְעָם מֶלֶךְ יְהוּדָה:	7
וַיֹּעֵץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגָלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב לָכֶם מַעֲלֹת יְרוּשָׁלַם הַזֶּה	8
אֶל־לִהְיוֹת יִשְׂרָאֵל אֲשֶׁר הָעֲלֹוֹךְ מֵאֶרֶץ מִצְרַיִם: וַיִּשֶׁם אֶת הָאֶחָד בְּבֵית אֵל וְאֶת	9
הָאֶחָד נָתַן בְּדָן: וַיְהִי הַדָּבָר הַזֶּה לְחֹטְאָת וַיָּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד דָּן: וַיַּעַשׂ	10
אֶת בֵּית בָּמוֹת וַיַּעַשׂ כִּהְגִּים מִקְצֹת הָעָם אֲשֶׁר לֹא הָיוּ מִבְּנֵי לֹוִי: וַיַּעַשׂ יִרְבָּעָם	11
חָג בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ כַּחֲג אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל הַמִּזְבֵּחַ	12
כֹּן עָשָׂה בְּבֵית אֵל לִזְבֹּחַ לַעֲגָלִים אֲשֶׁר עָשָׂה וַחֲעֲמִיד בְּבֵית אֵל אֶת־כִּהְנֵי הַבָּמוֹת	13
אֲשֶׁר עָשָׂה: וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה בְּבֵית אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי	14
בַּחֹדֶשׁ אֲשֶׁר בָּדָא מִלְּבוֹ וַיַּעַשׂ חָג לְבָנָי יִשְׂרָאֵל וַיַּעַל עַל הַמִּזְבֵּחַ לְהִקְטִיר:	15

מלכים א' י"ב: כ"ב - ל"ג

I Kings, Chapter 12, verses 22 – 33.

Question 5 (continued)

- (a) How is Shemaiah described? (*line 1*) [1]
- (b) (i) Who else is present when Shemaiah addresses the king? (*lines 1 – 2*) [1]
 (ii) Why does Shemaiah address the king in front of a large audience? [1]
- (c) What does Shemaiah advise his audience? (*line 2 – 3*) [2]
- (d) How does Jeroboam / Yaraveam strengthen his kingdom? (*line 4 – 5*) [2]
- (e) What is the historical importance of the places mentioned in lines 4 – 5? [2]
- (f) Translate from אִם-יֵעָלָה (*line 6*)
 until מֵאֶרֶץ מִצְרָיִם (*line 9*) [6]
- (g) What is significant about the towns mentioned in lines 9 – 10? [2]
- (h) The phrase וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד דָּן (*line 10*) is difficult to translate. Suggest a translation, and justify your translation. [2]
- (i) What is a בַּיִת בְּמוֹת? (*line 11*) [1]
- (j) In what way does Jeroboam / Yaraveam ignore Biblical tradition? (*line 11*) [1]
- (k) What changes does Jeroboam / Yaraveam bring about in the religious practices of the northern kingdom of Israel?
 Mention **four** points. [4]

[Total: 25 marks]

Question 6

Read the following passage, and answer in English the questions that follow.

line
number

- 1 בשנת עשרים ושבע שנה לאסא מלך יהודה מלך זמרי שבעת ימים בתרצה והעם חזים על גבתון
- 2 אשר לפלשתים. וישמע העם החזים לאמר קשר זמרי וגם הכה את המלך וימלכו כל ישראל את
- 3 עמרי שר צבא על ישראל ביום ההוא במחנה. ויעלה עמרי וכל ישראל עמו מגבתון ויצרו על
- 4 תרצה. ויהי כראות זמרי כי נלכדה העיר ויבא אל ארמון בית המלך וישרף עליו את בית מלך
- 5 באש וימת. על חטאתיו אשר הטא לעשות הרע בעיני יי ללכת בדרך הרבעם ובחטאתו אשר עשה
- 6 להחטיא את ישראל. ויתר דברי זמרי וקשרו אשר קשר הלא הם כתובים על ספר דברי הימים
- 7 למלכי ישראל. אז יחלק העם ישראל לחצי חצי העם היה אחרי תבני בן גינת להמליכו והחצי
- 8 אחרי עמרי. ויחזק העם אשר אחרי עמרי את העם אשר אחרי תבני בן גינת וימת תבני וימלך
- 9 עמרי. בשנת שלשים ואחת שנה לאסא מלך יהודה מלך עמרי על ישראל שנים עשר שנה
- 10 בתרצה מלך שש שנים. ויקן את ההר שמרון מאת שמר בכפרים כסף ויבן את ההר ויקרא את
- 11 שם העיר אשר בנה על שם שמר אדני ההר שמרון. ויעשה עמרי הרע בעיני יי וירע מכל אשר
- 12 לפניו. וילך בכל דרך הרבעם בן נבט ובחטאתו אשר החטיא את ישראל להכעיס את יי אלהי
- 13 ישראל בהבליהם. ויתר דברי עמרי אשר עשה וגבורתו אשר עשה הלא הם כתובים על ספר
- 14 דברי הימים למלכי ישראל. וישכב עמרי עם אבתיו ויקבר בשמרון וימלך אחאב בנו תחתיו.

מלכים א' פרק ט"ז: ט"ו - כ"ח

1 Kings, Chapter 16, verses 15 – 28.

Question 6 (continued)

- (a) Why are the people camped at Gibbethon? (line 1) [1]
- (b) (i) Why does Zimri choose to rebel at this time? [2]
(ii) Whom does he kill? (lines 1 – 2) [1]
- (c) How does Omri gain power? (lines 2 – 3) [2]
- (d) What does Omri do once he gains power? (lines 3 – 4) [2]
- (e) Why is Tirzah (line 4) important? [1]
- (f) Mention any **two** points about the source of history used by the writer of I Kings. (lines 6 – 7) [2]
- (g) What specific actions of Jeroboam / Yaroveam are being referred to in lines 5 – 6 and 12 – 13? [2]
- (h) (i) Translate from אָז יִחְלַק (line 7)
until וַיִּמְלֹךְ עֲמֹרִי (lines 8 – 9) [4]
- (ii) Translate from וַיִּלֶּךְ (line 12)
until בְּהַכְלִיקָם (line 13) [2]
- (i) Explain the importance of Omri's purchase. (lines 10 – 11)
Mention **two** points. [2]
- (j) Explain the use of the letter ת in:
(i) שְׁבָעַת (line 1) [1]
(ii) בְּרֵאוֹת (line 4) [1]
- (k) Explain the suffixes of the following nouns:
(i) בְּכַפְרִים (line 10) [1]
(ii) אֲדָנִי (line 11) [1]

[Total: 25 marks]

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The maximum mark for this paper is 100.

Question 1		
Question Number	Answer	Max Mark
(a)	וַיֹּאמֶר (line 1): Who is speaking? <ul style="list-style-type: none"> Jacob / Yaakov [1] 	[1]
(b)	אֲשֶׁר נִדְרָתָ לִי שָׁם נִדֹר (line 7): What was the vow? <ul style="list-style-type: none"> When Jacob / Yaakov would return from Laban's house [1] He would offer sacrifices at that place [1] 1 mark per point, maximum	[2]
(c) (c) (i)	וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ (line 8): What difficulties are there in this phrase? <ul style="list-style-type: none"> The first verb is singular; the second is in the plural. 	[1]
(c) (ii)	Mention any two complaints that Jacob / Ya'akov makes to Rachel and Leah. (lines 1 – 4) <ul style="list-style-type: none"> Laban / Lavan was no longer kindly disposed to him [1] Laban / Lavan had cheated him on a number of occasions [1] He had changed his method of payment [1] If the arrangement was to pay with spotted sheep, Laban / Lavan would then insist on streaked / striped sheep. [1] 1 mark per point, maximum	[2]
(d)	Translate from וַתַּעַן רָחֵל (line 8) until וַעֲשֶׂה (line 11)	[6]
Divide the passage into three phrases as follows:		
Phrase	Translation	Reject
וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ הֲעוֹד לִנּוּ חֶלֶק וְנַחֲלָה בְּבֵית אֲבִינוּ	Rachel and Leah answered and said, "Have we still a share and inheritance in our father's house?"	
הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לּוֹ כִּי מָכְרָנוּ וַיֹּאכַל גַּם-אֶכּוֹל אֶת כֶּסֶּפֵּנוּ	Are we not considered by him as strangers? For he has sold us and totally consumed our money.	
כִּי כָל-הָעֶשֶׂר אֲשֶׁר הִצִּיל אֱ-לֹהִים מֵאֲבִינוּ לָנוּ הוּא וְלִבְנֵינוּ וְעַתָּה כָּל אֲשֶׁר אָמַר אֱ-לֹהִים אֵלֶיךָ עֲשֵׂה	But all the wealth that G-d has taken away from our father belongs to us and our children.	
Marks	Transfer of meaning from Biblical Hebrew to English	
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.	
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
(e)	What does Jacob / Yaakov do in lines 11 – 12? Mention two points. <ul style="list-style-type: none"> He put his family on camels [1] He led away his entire livestock [1] and non-animal movable property [1] to make his way to his father Isaac who resided in Canaan [1] 1 mark per point, maximum	[2]

(f)	<p>What is meant by מְקַנְהוּ קְנִיָּנוּ (line 12)?</p> <ul style="list-style-type: none"> • A reference to male and female servants and / or camels and donkeys [1] bought with the proceeds of the sale of his flocks [1] (<i>Rashi</i>) • It refers to the possessions acquired by Jacob's servants [1] who had been his agents to execute deals [1] (<i>R. Zvi Berlin</i>) <p>1 mark per point, maximum</p>	[2]
(g)	<p>What are תְּרָפִים (line 13)?</p> <ul style="list-style-type: none"> • Idols used as oracles to tell the future [1] • Immoral images (<i>Zohar</i>) [1] • Images having human form (cf. Samuel 19:13), not always used as idols (<i>Maimonides</i>) [1] • A type of voodoo doll used in necromancy [1] • An life-size image of husbands made for wives to gaze at in their absence (a similar idea to a photograph) (<i>Metzudath David</i> 1 Samuel <i>ibid.</i>) [1] <p>1 mark per point, maximum</p>	[1]
(h)	<p>When Jacob / Yaakov fled (line 10), what was his route? Mention two points</p> <ul style="list-style-type: none"> • He crossed the river [1] • And set his direction towards Mount Gilead [1] <p>1 mark per point, maximum</p>	[2]
(i)	<p>Give an example of an introductory מ from this passage.</p> <ul style="list-style-type: none"> • מַצְבָּה (line 7) [1] • מְקַנְהוּ (line 12) [1] <p>1 mark per point, maximum</p>	[1]
(j)	<p>The verbs הִגִּיד (line 14) and נִיגַד (line 15) have the same root. Show a difference between the two forms.</p> <ul style="list-style-type: none"> • הִגִּיד 3ms Hiphil perfect; [1] <i>Alternative response:</i> he told [1] • נִיגַד 3ms Hophal imperfect; [1] <i>Alternative response:</i> it was told [1] <p>1 mark per point, maximum</p>	[2]
(k)	<p>Using examples from these paragraphs, show how Jacob / Yaakov and his wives view their relationship with Laban / Lavan. Mention three points.</p> <ul style="list-style-type: none"> • Notices a change in attitude / envy of both Laban and his sons as result of his success. [1] • Feels cheated by constant changes of employment terms [1] • He was always loyal to Laban; gave his utmost to his work [1] • Wives feel treated as strangers by their father – he 'sold them' [1] • Rachel disapproved of her father's religious practices [1] • Yaakov was afraid of Laban; he had to flee without Laban knowing. [1] <p>1 mark per point, maximum</p>	[3]
[Total: 25]		

Question 2														
Question Number	Answer	Max Mark												
(a)	Who is referred to in line 1? <ul style="list-style-type: none">Jacob / Yaakov [1]	[1]												
(b)	Translate from וַיִּתֵּר (line 3) until וַתִּקַּל (line 6) <p>Divide the passage into three phrases as follows:</p> <table><tr><th>Phrase</th><th>Translation</th><th>Reject</th></tr><tr><td>וַיִּתֵּר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגַּע בְּכַף יָרְכּוֹ</td><td>Jacob remained alone and a man fought with him until the break of dawn. He saw that he could not prevail over him, so he struck the socket of his hip.</td><td></td></tr><tr><td>וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב בְּהֶאָבֶקוֹ עִמּוֹ וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם-בֵּרַכְתָּנִי</td><td>So Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for dawn has broken," but he said, "I will not let you go unless you bless me."</td><td></td></tr><tr><td>וַיֹּאמֶר אֵלָיו מַה-שֵּׁמֶךָ וַיֹּאמֶר יַעֲקֹב וַיֹּאמֶר לֹא יַעֲקֹב יֵאֱמָר עוֹד שֵׁמֶךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אַנְשִׁים וַתִּגְבַּל</td><td>He said to him, "What is your name?" and he said, "Jacob." He said, "no longer will it be said that your name is Jacob, but Israel, for you have struggled with angels and men and have overcome."</td><td></td></tr></table>	Phrase	Translation	Reject	וַיִּתֵּר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגַּע בְּכַף יָרְכּוֹ	Jacob remained alone and a man fought with him until the break of dawn. He saw that he could not prevail over him, so he struck the socket of his hip.		וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב בְּהֶאָבֶקוֹ עִמּוֹ וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם-בֵּרַכְתָּנִי	So Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for dawn has broken," but he said, "I will not let you go unless you bless me."		וַיֹּאמֶר אֵלָיו מַה-שֵּׁמֶךָ וַיֹּאמֶר יַעֲקֹב וַיֹּאמֶר לֹא יַעֲקֹב יֵאֱמָר עוֹד שֵׁמֶךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אַנְשִׁים וַתִּגְבַּל	He said to him, "What is your name?" and he said, "Jacob." He said, "no longer will it be said that your name is Jacob, but Israel, for you have struggled with angels and men and have overcome."		[6]
Phrase	Translation	Reject												
וַיִּתֵּר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגַּע בְּכַף יָרְכּוֹ	Jacob remained alone and a man fought with him until the break of dawn. He saw that he could not prevail over him, so he struck the socket of his hip.													
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וַיֹּאמֶר אֵלָיו מַה-שֵּׁמֶךָ וַיֹּאמֶר יַעֲקֹב וַיֹּאמֶר לֹא יַעֲקֹב יֵאֱמָר עוֹד שֵׁמֶךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אַנְשִׁים וַתִּגְבַּל	He said to him, "What is your name?" and he said, "Jacob." He said, "no longer will it be said that your name is Jacob, but Israel, for you have struggled with angels and men and have overcome."													
<table><tr><th>Marks</th><th>Transfer of meaning from Biblical Hebrew to English</th></tr><tr><td>0</td><td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td></tr><tr><td>1</td><td>Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.</td></tr><tr><td>2</td><td>Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td></tr></table>			Marks	Transfer of meaning from Biblical Hebrew to English	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.				
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(c)	וַיֵּאָבֶק אִישׁ עִמּוֹ (line 3): Who is this man? <ul style="list-style-type: none">The guardian angel of Esau [1] (<i>Rashi</i>)A psychosomatic experience [1] (<i>Redak</i>) 1 mark per point, maximum	[1]												
(d)	פְּנִיָּאֵל (line 7):													
(d) (i)	Why does this place receive such a name? <ul style="list-style-type: none">Jacob had seen divine beings / angels [1]Face to face [1] 1 mark per point, maximum	[2]												
(d) (ii)	How do you account for the change in name from פְּנִיָּאֵל (line 7) to פְּנוּאֵל (line 8)? Give any two possibilities. <ul style="list-style-type: none">Jacob called it Peniel; others called it Penuel. [1] (<i>Rabbi Chaim ben Atar</i>)Jacob called it Peniel at this point; later it became known as Penuel [1] (<i>Living Torah</i>, see 1 Kings 12:25)The letters Yud and Vav are interchangeable [1] (<i>Redak</i>)Peniel indicates a higher level when Jacob first saw the place. [1] (<i>Rabbeinu Bahya</i>) 1 mark per point, maximum	[2]												

(e) (i)	<p>What is the גֵּיד הַנֶּשֶׁה (line 8)?</p> <ul style="list-style-type: none"> • The sciatic nerve [1] (<i>Living Torah</i>) • The sinew of the thigh [1] <p>1 mark per point, maximum</p>	[1]
(e) (ii)	<p>What prohibition is connected with it?</p> <ul style="list-style-type: none"> • Not to eat that part of an animal [1] 	[1]
(e) (iii)	<p>To whom does this prohibition apply?</p> <ul style="list-style-type: none"> • The Israelites [1] • Jacob's family [1] <p>1 mark per point, maximum</p>	[1]
(f)	<p>What is Jacob / Yaakov's request (lines 11 – 13)? Mention two points.</p> <ul style="list-style-type: none"> • He suggests that Esau go ahead of Jacob [1] • To allow him (Jacob) to follow behind at a slower pace [1] • Jacob says he will make his own way to Seir [1] <p>1 mark per point, maximum</p>	[2]
(g)	<p>From these passages, find two examples, using different roots, of verbs whose last root letter is a ה (Lamed-He).</p> <ul style="list-style-type: none"> • עָלָה / עָלוּת (line 3) [1] • שָׁרִית (line 8) [1] • רָאִיתִי (line 6) / וַיֵּרָא (lines 3 and 8) [1] • וַיַּחֵץ (line 9) [1] • וַיָּבֶן (line 13) [1] • וַיַּחֵן (line 14) [1] • וַיִּקֶּן (line 14) [1] • נָטָה (line 14) [1] <p>1 mark per point, maximum</p>	[2]
(h)	<p>Where is מִדְּבַר אֲרָם (line 17) in relation to Canaan? You may draw a sketch map.</p> <ul style="list-style-type: none"> • North-east of Canaan 	[1]
(i)	<p>(line 1) and וַיַּעְבְּרֵם (line 2) are from the same root. Show a difference between the two forms.</p> <p>וַתַּעֲבֹר:</p> <ul style="list-style-type: none"> • it passed [1]; • <i>alternative response</i>: Kal 3fs, imperfect vav consecutive [1] <p>וַיַּעְבְּרֵם:</p> <ul style="list-style-type: none"> • he passed them over / he caused them to pass over [1]; • <i>alternative response</i>: Hiphil 3ms imperfect vav consecutive, [1] • 3mp direct object (accusative) suffix [1] <p>1 mark each for either precise translation or grammatical difference, maximum</p>	[2]
(j)	<p>What unit of currency is used in Shechem at this time? (line 18).</p> <ul style="list-style-type: none"> • Kesitah [1] • A unit that measures the value of a young lamb. (Targum) [1] <p>1 mark per point, maximum</p>	[1]

(k)	<p>From these passages, what strategies does Jacob / Yaakov use to deal with Esau / Esav? Give two examples.</p> <ul style="list-style-type: none"> • He prepares a present to mollify him. [1] • When Esau and his men approach, he splits his family so that some may escape if necessary. [1] • He pretends he needs to travel behind Esau at a slower pace [1] • He trails off onto a different direction from Esau's resident city [1] <p>1 mark per point, maximum</p>	<p>[2]</p>
[Total: 25]		

Question 3		
Question Number	Answer	Max Mark
(a)	How is Yehoshua / Joshua described? (line 1) <ul style="list-style-type: none"> Moshe's attendant / servant [1]. 	[1]
(b)	בִּן (line 1): Suggest a reason for the unusual pronunciation of this word. <ul style="list-style-type: none"> An alternative construct form for the noun בִּן, several examples elsewhere. (Da'at Mikra) [1] The two 'nun' letters attract, shortening the pronunciation. (See Redak) [1] 1 mark per point, maximum	[1]
(c)	In what direction to the land of Israel is the Great Sea? (line 4) <ul style="list-style-type: none"> West. [1] 	[1]
(d)	Where are the following places / areas in relation to the Land of Canaan? You may draw a sketch map.	
(d) (i)	(i) הַמִּדְבָּר (line 1) <ul style="list-style-type: none"> The desert area bordering the south of the land. [1] 	[1]
(d) (ii)	(ii) אֶרֶץ הַחֲתִים (line 1) <ul style="list-style-type: none"> The far north of the country / Syria bordering Turkey. [1] 	[1]
(e)	What promise does G-d make? (lines 4 – 5) Mention any two points. <ul style="list-style-type: none"> No one will oppose you [1] All your life [1] I will be with you [1] As I was with Moshe. [1] 1 mark per point, maximum	[2]
(f)	What condition does G-d impose? (lines 6 – 7) <ul style="list-style-type: none"> Be very strong [1] To keep fully everything I commanded Moshe [1] Do not deviate at all. [1] 1 mark per point, maximum	[2]
(g)	Translate from לֹא יִמּוּשׁ (line 8) until אֶת־הִירְדֵּן הַזֶּה (line 11)	[6]
Divide the passage into three phrases as follows:		
Phrase	Translation	Reject
לֹא יִמּוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָיִיתָ בוֹ יוֹמָם וָלַיְלָה לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת כְּכָל־הַכְּתוּב בּוֹ כִּי־אֲנִי תֹצִיִּית אֶת־דֶּרֶכְךָ וְאֲנִי תִשְׁכִּיל	This book of the Torah shall not depart from your mouth You should contemplate it day and night. In order that you will carefully observe everything written in it For then you bring success to all your undertakings And then you will act wisely.	
הֲלוֹא צִוִּיתִיךָ חֹזֵק וְאַמֵּץ אֶל־תַּעֲרִץ וְאַל־תַּחַת כִּי עִמָּךְ יי אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ וַיֹּצֵא יְהוֹשֻׁעַ אֶת־שָׂרֵי הָעָם לֵאמֹר:	Indeed I command you: be strong and courageous, do not be anxious or fearful, for the Lord your G-d is with you wherever you go. Yehoshua commanded the marshals of the people:	
עֲבְרוּ בַּקֶּרֶב הַמַּחֲנֶה וְצִוּוּ אֶת־הָעָם לֵאמֹר הִכִּינוּ לָכֶם צִידָה כִּי בַעֲדוֹ שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הִירְדֵּן הַזֶּה	Go through the camp And instruct the people: Prepare provisions for yourselves, for in another three days you will cross this Jordan.	

Marks	Transfer of meaning from Biblical Hebrew to English
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.

(h)	<p>What arrangement had Moshe / Moses made with these three tribes? (lines 12 – 17) Mention three details.</p> <ul style="list-style-type: none"> • G-d will give you this land (trans-Jordan) [1] • Your families may stay here, [1] • Whilst you cross the Jordan to fight with the rest of the nation [1] • When they have received the land promised to them [1] • You may return to your property here. [1] <p>1 mark per point, maximum</p>	[3]
(i)	<p>How do the three tribes respond to Yehoshua / Joshua? (lines 17 – 18) Mention two points.</p> <ul style="list-style-type: none"> • We will do whatever you have commanded [1] • We will go wherever you send us [1] • We will obey you as we obeyed Moshe. [1] <p>1 mark per point, maximum</p>	[2]
(j)	<p>Give three different examples of <i>Hifil</i> verbs from this passage.</p> <ul style="list-style-type: none"> • תִּנָּחֵל – line 6. [1] • תִּשְׁכַּל – line 7. [1] • תִּצְלַח – line 9. [1] <p>1 mark per example, maximum</p>	[3]
(k)	<p>The phrase חֲזַק וְאַמֵּץ (line 19) is repeated several times in this passage. Suggest a reason for this.</p> <ul style="list-style-type: none"> • The theme of the passage is one of encouraging / exhorting / urging [1] the new leader to fulfil all that is expected of him. [1] 	[2]
[Total: 25]		

Question 4

Question 4														
Question Number	Answer	Max Mark												
(a)	How many men does Joshua / Yehoshua send? (line 1) <ul style="list-style-type: none">Two [1]	[1]												
(b)	What is their mission? (line 1) <ul style="list-style-type: none">To spy the area of Jericho [1]	[1]												
(c)	How does the behaviour of Rahab / Rachav come into conflict with the king of Jericho / Yericho? Mention any two points. <ul style="list-style-type: none">She purposely hid the two spies [1]Who the king of Jericho / Yericho was anxious to arrest. [1] 1 mark per point, maximum	[2]												
(d)	Translate from כן ותאמר (line 5) until על הגג (line 7) <p>Divide the passage into three phrases as follows:</p> <table><tr><th>Phrase</th><th>Translation</th><th>Reject</th></tr><tr><td>ותאמר כן באו אלי האנשים ולא ידעתי מאין המה ויהי השער לסגור בחשך והאנשים יצאו</td><td>She said, "Indeed the men came to me; I didn't know where they are from. At nightfall, the gate was about to be closed, and the men went out</td><td></td></tr><tr><td>לא ידעתי אנה הלכו האנשים רדפו מהר אחריהם כי תשיגום והיא העלתם הגגה</td><td>I don't know where they went; pursue them quickly so that you will overtake them." But she had taken them up onto the roof</td><td></td></tr><tr><td>ותקמנם בפשתי העץ הערוכות לה על הגג</td><td>And had hidden them in the flax stalks that were lying on the roof.</td><td></td></tr></table>	Phrase	Translation	Reject	ותאמר כן באו אלי האנשים ולא ידעתי מאין המה ויהי השער לסגור בחשך והאנשים יצאו	She said, "Indeed the men came to me; I didn't know where they are from. At nightfall, the gate was about to be closed, and the men went out		לא ידעתי אנה הלכו האנשים רדפו מהר אחריהם כי תשיגום והיא העלתם הגגה	I don't know where they went; pursue them quickly so that you will overtake them." But she had taken them up onto the roof		ותקמנם בפשתי העץ הערוכות לה על הגג	And had hidden them in the flax stalks that were lying on the roof.		[6]
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(e)	What steps did the king of Jericho / Yericho take to capture the two spies? (lines 7 – 8) Mention any two points. <ul style="list-style-type: none">Soldiers pursue in the direction of crossing points of River Jordan / Yarden [1]Shut gates of Jericho / Yericho to facilitate the search [1]And prevent escape from city [1] 1 mark per point, maximum	[2]												
(f)	What did Rahab / Rachav admit to the two spies? (line 9) Mention any one point. <ul style="list-style-type: none">I know that G-d has given you this land [1]Your fear has fallen upon us [1] 1 mark per point, maximum	[1]												

(g)	<p>Mention one historical event that Rahab / Rachav recalls. (lines 10 – 11).</p> <ul style="list-style-type: none"> • Splitting of sea [1] • Destruction of Amorite kings [1] <p>1 mark per point, maximum</p>	[1]
(h)	<p>What do these events lead Rahab / Rachav to conclude? (lines 12 – 13)</p> <ul style="list-style-type: none"> • The G-d of the Israelites is the only G-d. [1] 	[1]
(i)	<p>What is the arrangement between Rahab / Rachav and the spies? (lines 14 – 16)</p> <ul style="list-style-type: none"> • We take responsibility for the lives of your family [1] • On condition you don't reveal this arrangement to anyone [1] <p>1 mark per point, maximum</p>	[2]
(j)	<p>The verb roots רגל (מְרַגְלִים) – line 1) and חָפַר (לְחַפֵּר) – line 3) are both used in this passage to mean 'to spy'.</p>	
(i)	<p>What is the true meaning of each of these verb roots?</p> <ul style="list-style-type: none"> • רגל – to walk on foot [1] • חפר – to dig [1] <p>1 mark per point, maximum</p>	[2]
(ii)	<p>Explain how each of these verb roots can be used to mean 'to spy'.</p> <ul style="list-style-type: none"> • רגל – to walk on foot = to wander around on foot / people who must only travel on foot; probably to attract less attention than other means of transport, and easier to hide. [1] • חפר – to dig = to uncover secrets or reveal information. [1] <p>1 mark per point, maximum</p>	[2]
(k)	<p>What do we learn about life in the land of Canaan at this time? Mention two points, and give examples from the passage.</p> <ul style="list-style-type: none"> • People live in fear of imminent Israelite invasion. • People lost all confidence of victory against the Israelites • People seem to be watching each other; the visit of strangers is noticed and reported. • Land seems to have been divided into very many kingdoms; even one town of Jericho had a 'king'. <p><i>Award one mark for any point, and one mark for giving a supporting example from the passage. Maximum</i></p>	[4]
[Total: 25]		

Question 5														
Question Number	Answer	Max Mark												
(a)	How is Shemaiah described? (line 1) <ul style="list-style-type: none"> Man of G-d / Prophet [1] 	[1]												
(b)														
(i)	Who else is present when Shemaiah addresses the king? (lines 1 – 2) <ul style="list-style-type: none"> People of Judah [1] People of Binyamin [1] The rest of the people [1] 1 mark per point, maximum	[1]												
(ii)	Why does Shemaiah address the king in front of a large audience? <ul style="list-style-type: none"> To demonstrate that the king depends on the advice of the prophet in the same way as ordinary citizens. [1] 	[1]												
(c)	What does Shemaiah advise his audience? (line 2 – 3) <ul style="list-style-type: none"> Do not fight your Israelite brethren [1] Return to your homes [1] This situation is part of G-d's plan. [1] 1 mark per point, maximum	[2]												
(d)	How does Jeroboam / Yaraveam strengthen his kingdom? (line 4 – 5) <ul style="list-style-type: none"> Built / rebuilt two towns [1] As defence cities [1] Shechem on the west bank of the Jordan / Yarden [1] And Penuel on the east bank. [1] 1 mark per point, maximum	[2]												
(e)	What is the historical importance of the places mentioned in lines 4 – 5? <ul style="list-style-type: none"> Both places are famous for their connection to the patriarch Yaakov: [1] Shechem is the first place of Yaakov's settlement in the land of Canaan. [1] Penuel is the place of Yaakov's fight with a messenger of G-d. [1] 1 mark per point, maximum	[2]												
(f)	Translate from אִם-יַעֲלֶה (line 6) until מִצְרַיִם (line 9) Divide the passage into three phrases as follows:	[6]												
<table border="1"> <thead> <tr> <th>Phrase</th><th>Translation</th><th>Reject</th></tr> </thead> <tbody> <tr> <td>אִם-יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית יי בִּירוּשָׁלַם וְשָׁב לֵב הָעָם הַזֶּה אֶל אֲדֹנֵיהֶם אֶל רַחֲבֵעָם מֶלֶךְ יְהוּדָה</td><td>If this nation will go up to offer sacrifices in G-d's temple in Jerusalem, the heart of this nation will return to their master Rehavam king of Judah</td><td></td></tr> <tr> <td>וְהִרְגֵנִי וְשָׁבוּ אֶל רַחֲבֵעָם מֶלֶךְ יְהוּדָה וַיִּנָּצֵץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם</td><td>They will kill me and return to Rehavam king of Judah. The king took advice, and made to golden calves, and said to them [the people]</td><td></td></tr> <tr> <td>רַב לָכֵם מִצִּלּוֹת יְרוּשָׁלַם הִנֵּה אֲ-לֵהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלִיךָ מִמִּצְרַיִם</td><td>It is too far for you to go up to Jerusalem, these are your gods, O Israel, who brought you up from the land of Egypt.</td><td></td></tr> </tbody> </table>			Phrase	Translation	Reject	אִם-יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית יי בִּירוּשָׁלַם וְשָׁב לֵב הָעָם הַזֶּה אֶל אֲדֹנֵיהֶם אֶל רַחֲבֵעָם מֶלֶךְ יְהוּדָה	If this nation will go up to offer sacrifices in G-d's temple in Jerusalem, the heart of this nation will return to their master Rehavam king of Judah		וְהִרְגֵנִי וְשָׁבוּ אֶל רַחֲבֵעָם מֶלֶךְ יְהוּדָה וַיִּנָּצֵץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם	They will kill me and return to Rehavam king of Judah. The king took advice, and made to golden calves, and said to them [the people]		רַב לָכֵם מִצִּלּוֹת יְרוּשָׁלַם הִנֵּה אֲ-לֵהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלִיךָ מִמִּצְרַיִם	It is too far for you to go up to Jerusalem, these are your gods, O Israel, who brought you up from the land of Egypt.	
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1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.

(g)	<p>What is significant about the towns mentioned in lines 9 – 10?</p> <ul style="list-style-type: none"> • These towns are northern and southern border towns of the northern / Israelite kingdom: [1] • Bethel is the southern border, [1] • Dan is the northern border. [1] <p>1 mark per point, maximum</p>	[2]
(h)	<p>The phrase וַיֵּלְכוּ הָעָם לִפְנֵי הָאֱלֹהִים עַד דָּן (line 10) is difficult to translate. Suggest a translation, and justify your translation.</p> <ul style="list-style-type: none"> • 'The people went as far as the deity in Dan': [1] הָאֱלֹהִים is a euphemism for a deity / important object. [1] • 'The people went in front of the leader to Dan': [1] הָאֱלֹהִים is synonymous with רֹאשׁ – they went on a pilgrimage with group leaders. [1] <p>1 mark per point, maximum</p>	[2]
(i)	<p>What is a בַּיִת בְּמֹת? (line 11)</p> <ul style="list-style-type: none"> • A temple / shrine [1] • High platform [1] • Area designated for offering sacrifices [1] <p>1 mark per point, maximum</p>	[1]
(j)	<p>In what way does Jeroboam / Yaraveam ignore Biblical tradition? (line 11)</p> <ul style="list-style-type: none"> • By appointing priests from tribes other than Levi. [1] 	[1]
(k)	<p>What changes does Jeroboam / Yaraveam bring about in the religious practices of the northern kingdom of Israel? Mention four points.</p> <ul style="list-style-type: none"> • Introduced temple shrines in Bethel and Dan [1] • Introduced golden calf images for worship [1] • Selected priests from tribes other than Levi [1] • Festival to replace Tabernacles, on 15th of eighth month [1] • Prevented travel to Temple in Jerusalem [1] <p>1 mark per point, maximum</p>	[4]
[Total: 25]		

Question 6		
Question Number	Answer	Max Mark
(a)	Why are the people camped at Gibbethon? (line 1) <ul style="list-style-type: none"> Fighting the Philistines [1] 	[1]
(b) (i)	Why does Zimri choose to rebel at this time? <ul style="list-style-type: none"> Took advantage of army fighting Philistines [1] Backed by army coup [1] 1 mark per point, maximum	[2]
(b) (ii)	Whom does he kill? (lines 1 – 2) <ul style="list-style-type: none"> Elah son of Ba'asha [1] 	[1]
(c)	How does Omri gain power? (lines 2 – 3) <ul style="list-style-type: none"> Army faction [1] Backed by populace - common assent [1] 1 mark per point, maximum	[2]
(d)	What does Omri do once he gains power? (lines 3 – 4) <ul style="list-style-type: none"> Went from Gibbethon [1] Besieged Tirzah [1] 1 mark per point, maximum	[2]
(e)	Why is Tirzah (line 4) important? <ul style="list-style-type: none"> It was the capital of Israel [1] Location of the king's palace [1] 1 mark per point, maximum	[1]
(f)	Mention any two points about the source of history used by the writer of I Kings. (lines 6 – 7) <ul style="list-style-type: none"> The chronicles of the kings of Israel contained information not recorded in the Bible [1] It is no longer extant [1] It is not to be confused with the Biblical book of Chronicles. [1] 1 mark per point, maximum	[2]
(g)	What specific actions of Jeroboam / Yaroveam are being referred to in lines 5 – 6 and 12 – 13? <ul style="list-style-type: none"> Made golden calves [1] Which were placed in new temples in Dan and Bethel [1] Inducted priests who were not worthy of their position / who were not from the tribe of Levi [1] Sacrificed to these idols [1] Shifted the seventh month festival of Succoth / Tabernacles to the eighth month [1] 1 mark per point, maximum	[2]

(h) (i) Translate from **אֶז יִחְלַק** (line 7) until **עֹמְרִי** (lines 8 – 9)

[4]

Divide the passage into two phrases as follows:

Phrase	Translation	Reject
אֶז יִחְלַק הָעָם יִשְׂרָאֵל לְחָצִי חָצִי הָעָם הָיָה אַחֲרֵי תִבְנִי בֶרֶגֶזִית לְהַמְלִיכּוֹ וְחָצִי אַחֲרֵי עֹמְרִי	Then the people of Israel were divided into two. Half of the people were after Tibni son of Ginath to proclaim him king and half after Omri.	
וַיַּחֲזֶק הָעָם אֲשֶׁר אַחֲרֵי עֹמְרִי אֶת־הָעָם אֲשֶׁר אַחֲרֵי תִבְנִי בֶרֶגֶזִית וַיָּמָת תִּבְנִי וַיִּמְלֹךְ עֹמְרִי	The people that followed Omri overpowered those who were after Tibni, son of Ginath. Tibni died and Omri reigned.	

(h) (ii) Translate from **וַיֵּלֶךְ** (line 12) until **בְּהַבְלִיָּהֶם** (line 13)

[2]

Phrase	Translation	Reject
וַיֵּלֶךְ בְּכָל־דֶּרֶךְ יִרְבֹּעָם בֶּרֶגֶזִית וּבְחֻטְאוֹ אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל לְהַכְעִים אֶת־יְיָ אֱלֹהֵי יִשְׂרָאֵל בְּהַבְלִיָּהֶם	He went in all the ways of Jeroboam / Yarovam, son of Nebat and in his sin whereby he caused Israel to sin to anger the L-rd, G-d of Israel with their false gods	

Marks	Transfer of meaning from Biblical Hebrew to English
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.

(i) Explain the importance of Omri's purchase. (lines 10 – 11) Mention two points.

- City on a mountain providing strategic viewpoint [1]
- Became new capital [1]

1 mark per point, maximum

[2]

(j) Explain the use of the letter ת in:

(j) (i) שִׁבְעָה (line 1)

- Construct form of שִׁבְעָה; a unit of seven consecutive (days) [1]

[1]

(j) (ii) כְּרָאוֹת (line 4)

- ת replaces last letter root ה [1]

[1]

(k) Explain the suffixes of the following nouns:

(k) (i) בְּכַפְרִים (line 10)

- Dual plural [1]

[1]

(k) (ii) אֲדָנִי (line 11)

- masculine plural construct [1]

[1]

[Total: 25]

Unit 2: Literature						
Assessment Objective 1 [10 marks per question]	Qu1	Qu2	Qu3	Qu4	Qu5	Qu6
	(c) i 1 (d) 6 (i) 1 (j) 2	(b) 6 (g) 2 (i) 2	(b) 1 (g) 6 (j) 3	(d) 6 (j) 4	(a) 1 (f) 6 (h) 2 (i) 1	(h) 6 (j) 2 (k) 2
	10	10	10	10	10	10
Assessment Objective 2 [15 marks per question]	(a) 1 (b) 2 (c) ii 2 (e) 2 (f) 2 (g) 1 (h) 2 (k) 3	(a) 1 (c) 1 (d) 4 (e) 3 (f) 2 (h) 1 (j) 1 (k) 2	(a) 1 (c) 1 (d) 2 (e) 2 (f) 2 (h) 3 (i) 2 (k) 2	(a) 1 (b) 1 (c) 2 (e) 2 (f) 1 (g) 1 (h) 1 (i) 2 (k) 4	(b) 2 (c) 2 (d) 2 (e) 2 (g) 2 (j) 1 (k) 4	(a) 1 (b) 3 (c) 2 (d) 2 (e) 1 (f) 2 (g) 2 (i) 2
	15	15	15	15	15	15